

THE REHEARSAL.

1. *Philosophy and Natural Reason.*
2. *How far Natural Reason tells us what Body and Soul, and Person is.*
3. *And to Solve the Difficulty of the same Body Rising again.*
4. *The Alterations in the Body at the Resurrection hinder not its being the same Body.*
5. *Dr. Coward overthrows the Resurrection.*
6. *Natural Reason is the Ground-Work of Philosophy.*
7. *The Country-Man Waves the School-Terms.*
8. *The Proof of the Resurrection wholly from Revelation. Whence the Heathen Philosophers had their Notion of the Immortality of the Soul.*

SATURDAY, May 3. 1707.

(1.) *Country-man* I was shewing some of my *Natural Philosophy* last time, such as Common *Reason* will Teach any Man, without going to *Schools*, or being at much Trouble for it. And thus *Naked* you will have me Encounter the Learned *Dr. Coward*. Because what I understand the Rest of my *Country-Neighbours* will understand likewise, and may be you might talk above their *Capacities*.

Rehearsal. What we call *Philosophy* is only *Reason* put into another *Garb*, which often *Obscures* it, by Involving it in the *Terms* of the *Schools*, which make it a *Mystery*, and the least *Part* of it self. Therefor go on, *Country-man*, I think you a sufficient *Match* in this *Cause* for the *Doctor*, or any one else that will undertake it.

(2.) *Country-m.* I was saying what my *Self* was, and what that thing is which I call my *Person*. And I concluded that it was Chiefly Denominated from my *Soul*. For I observe that if I eat a piece of *Mutton*, it do's not make me a *Sheep*; but that *Flesh* as soon as it is *Enliven'd* and *Acted* by an *Human Soul*, becomes *Human Flesh*. And so on the other hand, if a *Dog* eat a *Man*, it do's not make that *Dog* a *Man*; but the *Human Flesh* as soon as it is Join'd with the *Soul* of a *Dog*, and is *Enliven'd* and *Acted* by it, becomes *Dog's Flesh*. So that the *Flesh* is nothing, but the *Soul* is all, and Denominates the *Flesh* to whatever the *Soul* is. Therefor the *Soul* is the Chief *Part* of the *Person*, who is Compos'd of *Body* and *Soul*.

And therefor if the same *Soul* is not Join'd again to the *Body*, when it is *Rais'd* up, it cannot be the same *Person*. No, nor is it the same *Body*. For, as I said, the *Body* becomes another *Body* when it is Join'd to another *Soul*. Or if it be Join'd to no *Soul*, as a *Man's Leg* when it is Cut off and *Bury'd*, yet it is no longer an *Human Body*. So that ther can be no such thing as *Human Body*, without an *Human Soul*. Therefore when the *Soul* is gone out of a *Man*, we call not his *Body* any more his *Body*, but his *Corp*, that is by way of *Distinction* (tho' it may mean the same thing) from his *Body* while it was Join'd to his *Soul*.

(3.) And from hence I think some have been too *Nice*, to Dispute whether every single *Particle* of the *Body* is *Rais'd* again? For it is the same *Body* while it is Join'd to the same *Soul*, tho' it Changes *Particles* never so oft. We call it the same *Body* with which we are *Born*, live up to be *Men*, and *Dye*. For which ther is no Reason but that it is still Join'd to the same *Soul*, for how is the *Body* Chang'd from a *Child* to an *Old Man*? What *Particle* remains the same? I have heard some *Physicians* say, That every *Bit* of a *Man*, his *Bones* as well as *Flesh* and *Blood*, is Entirely Chang'd every *Seven Years*; for any *Man* may Perceive that ther is a *Perpetual Flux* and *Change* in his own *Body*; some *Particles* going off every *Day*, and new ones Coming with our *Daily Food*. Now if all the *Particles* that have gon off for an *100 Years* together, were kept and put all together again, they wou'd make a *Giant* indeed! Therefor I think it a very needless *Question*, what *Particles* of our *Bodies* are *Rais'd* again.

Tho' I doubt not but sufficient of the same *Body* will be *Rais'd* again. We *Country-men* see this every *Day*. We know that the *Grain* we *Sow* do's *Melt* and *Rot* in the *Ground*, and some of the *Particles* must go off. Yet we are sure it is the same *Grain* that *Rises* again, and some of the *Particles* must be *Preserv'd*. For if we *sow Wheat*, we expect not a *Corp* of *Barly* or *Oats*. Therefor the Same still comes from the Same.

But the Certainty is much more in *Human Bodies*, where, as I said, the *Body* takes its Denomination from the *Soul*, and in Conjunction with it, makes up what we call an *Human Person*. And tho' ther may be great *Changes* and *Alterations* in the *Body*, even in every *Part* of it, and, by *Degrees* in the *Whole*; Yet it is still the same *Body*, while in Conjunction with the same *Soul*. And therefor We cannot Doubt in the Conjunction of *Body* and *Soul* at the *Resurrection*, but that it is the same *Body* that *Dy'd*; as much the Same, as the *Body* that *Dy'd* is the Same that was *Born*. And the *Person* is the Same; And will be the Same at the *Resurrection*.

(4.)

(4.) And tho' ther will be great *Alteration* indeed in the *Body*, from *Earthly* and *Corruptible*, to *In-Corruptible* and *Heavenly*; yet this Hinders not that it shou'd be the *same Body* still; as a *Body* that is *Leprous* and in the *Foulest Diseases*, is the *same Body* as when in full *Health* and *Beauty*: And it cou'd not be said to be *Recover'd* from such *Diseases*, if it were not the *same Body*; for one *Body* being *Recover'd*, do's not *Recover* another *Body*. So it cou'd not be said to be a *Resurrection* of the *Body*, if the *same Body* did not *Rise* again: Nor cou'd it be the *same Body*, if it were not join'd again to the *same Soul*: Nor otherwise cou'd it be the *same Person*.

Thus you have heard my Blunt and Plain *Philosophy*, such as even *Nature* Dictats, with common *Observation* from things before Us; without any of the *Cramp* words, and Difficult *Terms* of the *Schools*; in which if you spoke, I shou'd not Understand you; but you can Understand me without them. And for this Reason you set me to talk to my own *Country Folks*, in a Language they Understand.

(5.) And now from all I have said, I make this Conclusion, That since Dr. *Coward* do's Deny, as you Quoted him in your last, that any *Human thing* or *Person* is *Rais'd* again, he do's utterly Deny and takes away the *Resurrection*. And consequently all Future Rewards or Punishments; Unless one *Person* shou'd be Rewarded or Punish'd, for what Another had done in the *Flesh*.

And therefore his Design of setting the *Soul* to Sleep after *Death*, was to let her Sleep for Ever.

(6.) *Rehears*. I like very well the Experiment you have given Us of that *Philosophy* which *Nature* teaches, with Common *Observation*, and use of our *Reason*. For this is certainly the *Mother* and *Foundation* of all *Artificial Philosophy*, which sometimes Improves the *Natural*; but we must say likewise, that sometimes it Impairs it, by making more *Work* to Adjust the *Terms*, than wou'd have found out the Truth of the *Thing*. And by a Multitude of useless *Distinctions*, enables a Man to *Wrangle* perpetually, and to shew the *Difference* betwixt a *Thing* and it Self. But no Man Understands a thing Clearly, till he Draws a *Picture* of it in his *Mind*; and then he do's as it were by *Seeing* discover both the *Beauty* and the *Blemishes* of it. And it is Easier to *Impose* upon a Man in the *Terms* of *Art*, than to *Deceive* him when a thing is laid *Naturally* before him. Ther is less *Deceit* in *Nature* than in *Art*. Yet *Art* often Helps *Nature*; but sometimes Hurts it, when not Skilfully apply'd. So that we must not lay aside *Art*. But it is Agreed on all hands that *Art* shou'd follow *Nature*. Therefor keep to your own *Natural Reason*, for that is the Ground-Work of whatever *Art* can Add to it.

(7.) But now after all, what will you do with Dr. *Coward*? For the far Greatest part of his *Book* is taken up with the *Philosophical*

Points, and in all the *School Terms*, of *Substance* and *Subsistence*, of *Materiality* and *Immateriality* and abundance the like. For he spends most of his Pains against the *Heathen Philosophers* who held the *Im-Materiality* and *Im-Mortality* of the *Soul*, and against those *Christians* who, he says, learn'd this from them, and so wou'd Prove the *Im-mortality* of the *Soul* from its *Im-Materiality*, and other *Philosophical Topicks*.

Country-m. I made my Bargain with you, *Master*, that you shou'd Help me out in these things I don't Understand. Therefor I must Leave all this upon you.

(8.) *Rehears*. I shall make but Short Work with it, *Country-man*. For tho' I think those *Philosophers* who Argu'd against the *Materiality* and *Mortality* of the *Soul* had the better of the Argument; Yet I think the full Proof is only from *Revelation*. For how otherwise cou'd we know what the State of *Souls* are in the other World? We cou'd but Gues at what we had never Seen.

Country-m. How came the *Heathen Philosophers* then by this Notion, which you say they had?

Rehears. As they had several other things, tho' they knew not whence they had them. As *Sacrifices*, *Priesthood*, *Marriage*, &c. These had Descended to them by *Immemorial Tradition* all the way down from *Adam*. For ther is no *Beginning* or *Institution* of them to be found among the *Heathen*. But they were always in *Practice* and *Use* among them. So that *Revelation* is the *Foundation* still in even the first *Revelation* made to *Adam*. Tho' the *Heathen* knew nothing of *Adam*, and had lost even the *Creation* of the *World*, and of *Mankind*. Whence they Run into various *Conjectures* of their own about these things, some Fancying the *World* was made by a *Chance* Jumbling of *Atoms* against one another, as it were in the *Dark*. Others, that the *World* was from *Eternity*, &c. But more in my Next.

ADVERTISEMENTS.

Sacrifice the Divine Service, from the *Covenant of Grace*, to the Consummation of the Mystery of Man's Redemption. By J. Scandret, Priest of the Church of England: To which is prefix'd a Letter to the Author, from the Reverend Mr. Charles Leslie; Chancellor of the Cathedral of Connor, in the Kingdom of Ireland.

Cassandra (but I hope not) telling what will come of it, 2 parts, in answer to the Occasional Letter.

The Wolf Stript of his Shepherds Cloathing, in answer to a late Celebrated Book intitl'd. Moderation a Vertue.

The Establishment of the Church, the Preservation of the State.

T. Paul no mover of Sedition, or a Brief Vindication of that Apostle, from the False and Disingenuous Exposition of Mr. Hoadly, in a Sermon preach'd before the Lord Mayor on Rom. xiii. v. 1.

A Defence of Liberty and Property, in a Contest between the L—ds and C—ns of Athens.